cessor by virtue of a covenant of a Khaleefeh [or King]. (TA.) [And وِلَايَةُ عَهْدٍ The *succession by virtue of a covenant.*] — *Protection*, or *safeguard; a promise*, or *an assurance, of security* or *safety; responsibility*, or *suretiship;* syn. أَمَانٌ; and ذِمَّةٌ; (Sh, Ṣ, A, O, Mṣb, Ḳ;) and ضَمَانٌ; (O, Ḳ;) as also ▼ عُهَيْدَى [in the O ▼ عَهْدَى] and ▼ عِهْدَانٌ [which last is said in the Ṣ and O to be syn. with عَهْدٌ, but in what sense is not there specified]. (Ḳ.) Hence, ذُو عَهْدٍ, an appellation given to a Christian, and a Jew, [and a Sabian, who is a subject of a Muslim government,] meaning *One between whom and the Muslims a compact*, or *covenant, subsists, whereby the latter are responsible for his security* [*and freedom and toleration*] *as long as he acts agreeably to the compact* [*by living peaceably with them and paying a poll-tax*]; (Mgh,* Mṣb,* TA;) [i. e. *a free non-Muslim subject of a Muslim government;*] as also ▼ مُعَاهِدٌ and ▼ مُعَاهَدٌ, the act. and pass. forms being both applied to such a person because the compact is mutual; (Mṣb;) both syn. with ذِمِّىٌّ: (Ṣ:) persons of this description are called collectively أَهْلُ العَهْدِ. (TA.) — *An oath:* (Ṣ, A, O, Ḳ:) pl. عُهُودٌ: or, accord. to AHeyth, ▼ عَهْدَةٌ signifies *an oath whereby one secures himself against him with whom he makes a compact, contract, covenant*, or *the like*, and عَهْدٌ is its pl. [or rather a coll. gen. n.]. (TA.) [But it is generally used as a sing.: hence,] one says, عَلَىَّ عَهْدُ اللّٰهِ لَأَفْعَلَنَّ كَذَا [*The oath by attestation of God is binding on me that I will assuredly do such a thing*]. (Ṣ, O.) — *A writ*, or *diploma, of appointment to the office of a prefect* or *governor* or *the like:* (Ṣ, O, Ḳ:) pl. عُهُودٌ. (TA.) — *Defence of those persons*, or *things, that should be sacred*, or *inviolable*, or *that are entitled to reverence, respect, honour*, or *defence;* (Ṣ, A, O, Ḳ;) and *mindfulness, regard*, or *observance*, (Ṣ, Ḳ,) *of such things*, (Ḳ,) or *of love*, or *affection;* occurring in this sense in a trad., in which it is said that generosity therein is a point of religion. (Ṣ.) — *Fulfilment of a promise* or *the like.* (O, Ḳ.) So in the Ḳur vii. 100. (O.) — The *assertion of the unity of God:* whence, إِلَّا مَنِ ٱتَّخَذَ عِنْدَ ٱلرَّحْمٰنِ عَهْدًا [*Except such as hath made a covenant with the Compassionate to assert his unity*], (O, Ḳ,) in the Ḳur [xix. 90]: (O:) and the words of a trad. relating to prayer, أَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا ٱسْتَطَعْتُ *I am persevering in the observance of my covenant and promise to Thee to believe in Thee and to assert thy unity incessantly* [*as far as I am able*]. (TA.) — Also *A time;* (Ṣ,* A, Ḳ;) and so ▼ عِهْدَانٌ. (A, TA.) One says, كَانَ عَلَى عَهْدِ فُلَانٍ and ▼ عِهْدَانِهِ *It was in the time of such a one.* (A.) And كَانَ ذٰلِكَ فِى عَهْدِ شَبَابِى *That was in the time of my youth*, or *young manhood.* (TḲ.) And أَتَى عَلَيْهَا عَهْدٌ طَوِيلٌ [*Over which a long time has passed*]. (Ṣ, in explanation of قَرْيَةٌ عَهِيدَةٌ meaning قَدِيمَةٌ.) — One says also, عَهْدِى بِهِ قَرِيبٌ i. e. *My meeting* [*with him*, or *it, was a short time ago*]. (Ṣ,* Mṣb.) And هُوَ قَرِيبُ العَهْدِ بِكَذَا *He knew*, or *was acquainted with, such a thing*, and *was in such a state*, or *condition, recently*, or *a short time ago.* (Mṣb. [And in like manner one says حَدِيثُ العَهْدِ and حَدِيثُ عَهْدٍ.]) And عَهْدِى بِهِ بِمَوْضِعِ كَذَا, (Ḳ, TA,) and فِى حَالِ كَذَا, (TA,) *I met*, or *met with*, or *I knew*, [or *I saw*,] *him*, or *it, in such a place*, (Ḳ, TA,) and *in such a state*, or *condition.* (TA.) And مَا لِى عَهْدٌ بِهِ [*I have not any knowledge of*, or *acquaintance with, him*, or *it*]. (A.) And مَتَى عَهْدُكَ بِفُلَانٍ *When didst thou meet*, or *meet with, such a one?* (Mgh:) or *see such a one?* (TA.) And مَتَى عَهْدُكَ بِالخُفِّ *When didst thou wear the boots?* (Mgh.) And مَتَى عَهْدُكَ بِأَسْفَلِ فِيكَ [*When didst thou see the lower part of thy mouth?*]: a prov.; said in asking a person respecting an old affair of which he has no knowledge. (L.) The saying of the poet, (Aboo-Khirásh El-Hudhalee, TA, and so in a copy of the Ṣ,)

* فَلَيْسَ كَعَهْدِ الدَّارِ يَا أُمَّ مَالِكٍ *

* وَلٰكِنْ أَحَاطَتْ بِالرِّقَابِ السَّلَاسِلُ *

[*And it is not like the formerly-known state of the abode, O Umm-Málik; but chains have surrounded the necks;*] is expl. as meaning, the case is not as thou knewest it; but El-Islám has come, and has subverted that case. (Ṣ, TA.) [Hence, لِلْعَهْدِ and ▼ لِلْمَعْهُودِ, said of the article اَلْ; meaning *Used to distinguish a noun as known to the hearer*, or *reader, in a particular sense.*] — Also *A first rain;* the rain immediately following which is called وَلْىٌ: (TA:) or the *first of the rain called* الوَسْمِىُّ; (IAạr, M, Ḳ;) and so ▼ عَهْدَةٌ and ▼ عِهْدَةٌ and ▼ عِهَادَةٌ, (M, Ḳ, TA,) or, as in some copies of the Ḳ [and in the CḲ], ▼ عِهَادٌ, which is pl. of عَهْدٌ. (TA.) — And *Rain that falls after other rain*, (AḤn, Ṣ, Ḳ,) *while the moisture of the former yet remains;* (AḤn, Ḳ;) as also ▼ عَهْدَةٌ and ▼ عِهْدَةٌ: (TA:) pl. عِهَادٌ and عُهُودٌ: (Ṣ:) or عِهَادٌ, accord. to some, signifies *recent rains;* app. from the saying, أَصَابَتْنَا دِيمَةٌ بَعْدَ دِيمَةٍ عَلَى عِهَادٍ غَيْرِ قَدِيمَةٍ [*A continuous and still rain fell upon us after a continuous and still rain following upon* عهاد *not long anterior*]: (AḤn, TA:) or عِهَادٌ signifies *rains of the* [*season called*] رَبِيع [here meaning *autumn*, as is shown voce نَوْءٌ], *after the rain called* الوَسْمِىّ: (A:) or *weak, fine rain, of that which is called* وَسْمِىّ. (IAạr, TA.) — And عَامُ العُهُودِ means *The year of few rains.* (TA.) — See also عُهْدَةٌ, near the middle, in two places: — and see مَعْهَدٌ, in three places.

عَهِدٌ A man *who applies himself repeatedly to affairs*, and *to prefectures* or *governments* or *the like;* or *who applies himself repeatedly thereto, and to the reforming thereof;* expl. by the words يَتَعَاهَدُ الأُمُورَ وَالوِلَايَاتِ: (Ṣ, Ḳ:) or one *who loves prefectures* or *the like, and writs of appointment thereto;* expl. by مُحِبٌّ لِلْوِلَايَاتِ وَالعُهُودِ. (A.)

عَهْدَةٌ: see عَهْدٌ, former half, in two places: — and again, in the last quarter, in two places. — عِهْدَةٌ [thus written, without any syll. sign], in a verse cited by AHeyth, [the measure of which shows it to be عَهْدَةٌ or ▼ عُهْدَةٌ or ▼ عِهْدَةٌ, and in which it is applied to the depository of a secret,] is expl. as signifying [properly] *A place on which the sun does not come.* (TA.)

عُهْدَةٌ *A written statement of a purchase* or *sale:* (Ṣ, Mṣb, Ḳ:) so called because one recurs to it on an occasion of doubt. (Mṣb.) And *A written statement of a confederacy, league, compact*, or *covenant.* (Ḳ.) — Also *A return* [to claim an indemnification for a fault or the like in a thing purchased]; syn. رَجْعَةٌ: so in the saying, لَا عُهْدَةَ [*There shall be no return* to claim an indemnification]: (Ṣ, O, Ḳ:) one says, أَبِيعُكَ المَلَسَى لَا عُهْدَةَ i. e. [*I sell to thee on the condition that*] *thou shalt get thee away, and not return to me*, (Ṣ in this art., and Ṣ and Mṣb and Ḳ in art. ملس,) *nor have any claim upon me for indemnification:* (Mṣb in art. ملس:) عُهْدَةٌ with respect to an article of merchandise being when it is sold in a faulty state or subject to a claim on the part of its owner. (TA. [See more voce مَلَسَى.]) One says also, عَلَيْكَ فِى هٰذِهِ عُهْدَةٌ لَا تَتَفَصَّى مِنْهَا *Thou art subject to a claim for acting unjustly* [*in respect of this, from which thou wilt not liberate thyself*]. (A, TA.) And عُهْدَةُ الرَّقِيقِ ثَلَاثَةُ أَيَّامٍ *The claim for indemnification for a fault in a slave, from the property of the seller, if he have sold him without making it a condition that he is clear of responsibility for any fault, is during three days*, and the purchaser may return him without proof; but if he find a fault after three days, he may not return him without proof. (TA, from a trad.) And ▼ عَهْدٌ and عُهْدَةٌ signify the same: (TA:) you say, بَرِئْتُ إِلَيْكَ مِنْ عُهْدَةِ هٰذَا العَبْدِ [and ▼ مِنْ عَهْدِهِ], meaning *I am clear of responsibility to thee for any fault that thou mayest find in this slave known to exist in him while he was with me.* (AHeyth, Mgh, TA.) See 4. And you say also, عُهْدَتُهُ عَلَى فُلَانٍ *The responsibility for the rectification of any fault that may be found in him*, or *it, is upon such a one.* (Ṣ,* Mgh, Mṣb,* Ḳ,* TA.) And فِى الأَمْرِ عُهْدَةٌ *In the affair is an occasion for reverting to it for the purpose of its rectification;* (Mṣb;) i. e. *the affair is not yet performed soundly, thoroughly*, or *well*, (Ṣ, O, Mṣb,) *and the manager thereof has to revert to it in order to render it so.* (Mṣb.) And فِيهِ عُهْدَةٌ *In it is a fault, a defect*, or *an imperfection.* (TA.) And فِى عَقْلِهِ عُهْدَةٌ *In his intellect is a weakness.* (Ṣ, A, O, Ḳ.) And فِى خَطِّهِ عُهْدَةٌ *In his handwriting is a weakness:* (Ḳ:) or *badness:* (A:) or *faulty formation of the letters.* (O.) — See also عَهْدَةٌ.

عِهْدَةٌ: see عَهْدٌ, last quarter, in two places: — and see also عُهْدَةٌ.

عِهْدَانٌ: see عَهْدٌ, in three places.

عِهَادٌ: see عَهْدٌ, near the end of the paragraph.

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